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EDITORIAL

Editorial Comment:

The articles in this issue are really self-explanatory. Dr. Woodhouse, professor of church history at Wycliffe College, is concerned with the much discussed problem of "communication". Mrs. Cotter's article is a synopsis of the address she gave at the last "Canada and Christendom" conference. The article on Christian education states a persistent "Canada and Christendom" theme: the need for a clear understanding of the mission of the parish church. In this case, the focus is on the role of the church school. The next "Canada and Christendom" conference, which is planned for the autumn of this year, will deal with agencies of Christian education within the parish church. In other words, it will be an attempt to study the relation of certain groups and activities within the parish to the general goals of Christian education.

From time to time, readers have asked for a clear statement of Canada and Christendom's aims. This time we will let one of our readers speak for us. The letter printed below is from an American priest who shares almost precisely the interests and concerns of the editorial board of this magazine.

The Editors
Canada and Christendom
Trinity College
Toronto 5, Ont.

Gentlemen:

I have been for a year or so a subscriber to Canada and Christendom... My interest in your publication arises from my own concern over what I feel to be a change in the pattern of parish life in this country and Canada - a change which I feel is essential if the church is to be, or perhaps become, relevant to our times. This point of view

seems to be emanating from many sources. The Parishfield Community is a great stimulus in this diocese (of Detroit). The Department of Christian education of the Episcopal Church is providing great stimulation throughout that communion. Having received so much from these two sources, I was greatly interested in your publication because I found there a kindred outlook. I quote from your last editorial: "There is encouragement even in the knowledge that other people are wrestling with the same problems and attempting to respond to similar opportunities".

The focal point of so much of this new life seems to me to be the renewal of the parish life arising from the re-awakening of the laity and the consequent implications (many of them still obscure) which this must have upon the role and function of the ordained ministry. Many of your issues...have spoken to this concern. I am grateful for them.

Sincerely,

Robert L. Dewitt
(Christ Church Cranbrook,
Bloom field Hills, Mich.)

THE ROLE OF THE CHURCH SCHOOL

Far too many people have assumed for far too long a time that Christian education pertains only to children and Sunday schools. Along with this curious notion goes the popular conviction that the end product of a Sunday school training program should be a "good little boy" or a "good little girl." Naturally, any spirited youngster reacts against such a flabby moralism, and if he stays around the church at all, it's probably in spite of his experiences at church school. Of course, there are exceptions to this pattern - there are some admirable Sunday school teachers and some excellent Sunday schools - but we might as well face the fact that we lose an alarming percentage of our church school graduates. This fact alone should give incentive to examine the theory and practice of our Sunday schools.

We should be quite clear to begin with that Christian education is not just for children. It is a life time proposition. It is a process related to the fulfilment of human life as intended by God. In other words, it is concerned with the perfection of human life as exemplified by Christ, and made possible through the resources of Christ and his Church. There is nothing dull about this. It is the most exciting thing in the world. The parish exists to be a centre of Christian education. Every organization and activity promoted by the parish should be related the goal of Christian education. The church school is only one facet of the program, and while it relates to a strategic age span in human life and therefore should be organized and operated with great care, it is perfectly ridiculous to expect the church school to do the job alone.

At the very heart of real Christianity is willing surrender and offering of one's life to God. This is precisely what the corporate worship of the Church is all about. It is the action - on the part of a body of Christians - in which they place their lives at the disposal of God. This action is particularly well defined in the service of Holy Communion, in which it is intended that the faithful should offer their lives to God in communion with Christ. There is no specific age at which one begins to learn all this; no specific age at which one begins to learn that all of

human life is under the sovereignty of God, and that all of human life should be offered to God - the only one worth offering it to. What I am saying is that there is no age at which children should graduate from Sunday school into "church." Participation in corporate Christian worship is a basic element in Christian education and should become a natural habit for any boy or girl who has reached school age. It's not a matter of graduating into "church" at the age of fourteen (which generally means leaving church at the age of fourteen); it's a matter of growing up in the worship of the Church, and maturing in an understanding of the Church's faith. Any parish which makes no attempt to incorporate children into its public worship (and makes no attempt to extend its program of study into adult years) is not doing its job. This may not be a pleasant fact to face, but it's the truth.

A fundamental instrument of Christian education is the Christian family. It's in the Christian family that the child learns most intimately what Christian relationships mean. He learns it from the manner in which he is related to the rest of his family, and from the way in which his parents are related to one another, and to other people. It's also in the family that the child learns whether making money, achieving prestige and power, living for personal pleasure, or serving Christ is the most important thing in life. This feature of Christian education should be kept clearly before the minds of parents who often assume, as we said earlier, that Christian education is something for Sunday schools. Where children come from homes totally indifferent to the Church, an extra burden is placed on the active membership of the parish. There are ways of coping with this, but we will not attempt to go into them now.

What then is the job of Sunday school? At least three things ought to happen in the Sunday school. A child ought to achieve a creative Christian relationship with his teachers, for these relationships will naturally condition his whole attitude to the Church. A teacher who has no genuine interest in his pupils (and who consequently develops no significant relationship with them) is just wasting time when he talks about Christian love. After all, the most important achievement a teacher can hope for is the awakening, on the part of the child, of a positive response to Christ and his Church. This may well take the initial form of a

positive reaction towards the teacher. Secondly, a teacher must communicate an enthusiasm for the faith. If the teacher is a vigorous Christian, this will naturally follow. If the teacher is just a vague kind of Christian, he will probably communicate his own vague kind of Christianity. Finally, a teacher must be able to communicate a knowledge of the faith; must be able to relate the facts of our religion to the needs, interests, and life of the child. This means that the teacher must have more than a nodding acquaintance with the Bible, the history of the Church, and Christian doctrine.

Where a Sunday school (and this means all its teachers) operates with these objectives clearly in mind, where it operates in conjunction with the regular corporate worship of the parish, and where it operates in cooperation with Christian homes, more than a modest start will have been made towards an adequate program of Christian education for the children. Certainly, we should strive for nothing less than this.

M C

THE CHRISTIAN HOUSEWIFE

I am concerned with the problem of the young woman who has had a career in which she has had a real sense of vocation, whether it be teaching or nursing or business or a number of other fields in which a life of service and creativity yields a deep sense of satisfaction and dedication. After marriage this young woman finds herself dislocated and often quite unhappy; she sets out to be a wife, to find that she had forgotten the prefix "house". So often this well-groomed, competent career-girl finds herself floundering in a veritable snow drift of dishes, cooking, squalling children and dirty clothes; finds herself unorganized, tired out with work that is drudgery in spite of modern conveniences, and despondent about the loneliness of her own life; finds, above all, that she feels her talents are wasted in the life of a kitchen wench.

This picture is not exaggerated; one has only to look at the

housewife at large to find the evidence of its truth. In the supermarkets one sees line-ups of these grim faced women; on the street cards one sees them hauling children about in a chorus of complaint; in the pages of the slick women's magazines one reads countless articles on "How to be Happy Though a Housewife." Too often, the young woman is "attached" to the Church but is not attracted to it in any fundamental way. She may send her children to Sunday School; she may sew for a bazaar; she may even get her family out to a service if the weather is fine and they don't feel like sleeping in. But the Christian housewife who is fully aware of her vocation as such must go far beyond such an attachment.

What is vocation for her? First of all, her role in life is her duty. It is something she can't avoid. The priest who feels the certainty of a call that he can't resist can really talk about the duty of obeying that call. The housewife must be a housewife because of circumstances. Nonetheless she is called; the call does not come from the Holy Spirit by direct transmission in the dim vastness of a Cathedral with soft organ music, but rather by her marriage vows and by the fact of her being female, the fact that she bears children. She is quite right in griping that she is pushed into it; but many a priest gripes for the same reason when he finds himself in a rural parish when he wanted to work in a city slum. The duty then must be carried out with a sense of dedication by both.

If the housewife's attitude to the sheer physical work of house-keeping changes, if she can feel the duty and dedication of housekeeping as a vocation, she will find that the work is not so bad after all. It is the brooding over the unjust fate that has turned the career girl into an aproned domestic that makes housekeeping a chore. Her marriage has been blessed and her children baptized in the sacraments of the Church; it is therefore not an unjust fate but a blessed vocation. Now I do not mean the conventional "pi" idea that she must wash dishes to the glory of God; rather, she must get them done as efficiently as possible, and then get on to something that is to the glory of God. It is not easy to preserve the feeling of duty and dedication in a welter of dishes and laundry, but it can be done by prayer. In her book *THE CHRISTIAN HOUSEWIFE*, Anne Proctor writes that housewives spend so much time

on their knees anyway - cleaning or dusting or just looking for things that they might as well pray at the same time! Then the complaint that her isolated life means that she has no mature person to talk to is a paltry thing.

The wife, by virtue of her position, is the director of the household. The husband is head, but she is a good deal more than an executive assistant. The daily round is guided by the wife and mother; social engagements are usually made by her and guests receive invitations through her; she plans the family festivities and rituals. Her attitude to Christianity is what will make her household either just a well-regulated one or a truly Christian household. In the latter, the Church will come first. Personal inconvenience, Aunt Martha's late Saturday night bridge games, lack of suitable "Sunday clothes", children who will squirm on hard pews... all these are alibis to be disdained as such by the housewife who really puts the Church first. The minimum in parish life is family participation in the Lord's Supper on the Lord's Day. That means some foregoing of late parties on Saturday nights as a regular habit, more than a little confusion and hectic scramble on Sunday morning when the children are small, and a tremendous effort at concentration during the service while Junior tries to pile the hymnbooks into a tower. The minimum in family life is grace before meals said reverently and meaningfully by every member of the family. If she insists on spooning Pablum into the baby while the father mutters a perfunctory "blessesfood" she can hardly hope to build the habit of grace into the habit of family prayer.

In parish life and in the family life there is no maximum. If the housewife is not houseproud, housecrazy or housebound, she will have time for Christian work that will be stimulating and all absorbing. Membership in the Women's Auxiliary and embroidered pillowslips for a sale of work are not enough. There are countless opportunities for real evangelism... canvassing, parish visiting, teaching, even preaching through the medium of home meetings. The housewife who is an actual missionary will find opportunities and will certainly feel the duty and dedication of her daily vocation as she finds those opportunities for witness in her daily life, in her casual contacts with postmen and neighbours, with

children and sales girls. I do not mean that she rushes in with an "Are you saved?" heavy foot, but rather that her constant attitude of humility and joy will open the way to friendship and thence to Christianity. In her home hospitality must be constantly gracious with no strings attached; guests must be considered friends, not potential converts. Then there is some chance that they will want to share in the rich basis of the Christian family life they join temporarily for tea or dinner. You can't pretend to be a happy Christian housewife and a Christian family enjoying the bounty of God's world for an hour or two while you strive to make an impression on a guest who might be persuaded to come to church with you on Sunday; you can't persuade people that you are that family by talking about it; the deep contentment of the family and the feeling of vocation of the housewife will be as natural and self-evident as breathing.

The Christian housewife who is really one will not regret the life of the career girl she left behind; her life will be busy, creative, satisfying, and show to herself and the world the joy of true vocation. However if she can't change her attitude, if the conflict between her longing for the more obvious vocation she felt in her former work and her dissatisfaction in the role of housewife continues to simmer into resentment, the end result is almost assured... either mental breakdown or assimilation into the ranks of those unhappy women who grouse and gripe through years of meaningless household chores. Heaven - literally - help them!

EVELYN COTTER

COMMUNICATION AND IMAGERY

Perhaps those who live a life in which chance and gambling play little part enjoy a game where they can take risks and find pleasure in so doing. So perhaps a Church historian or a teacher of systematic theology to students may find relief from close adherence to fact and evidence, or from putting forward the faith of the Church undiluted

or the view of some particular historian thinker without distortion. He will find this relief in pondering this problem of communication and making what he frankly admits are speculative suggestions but suggestions which he hopes may prove fructifying.

The problem is realised vividly at this time. Not long ago a series of Warrack lectures on preaching centred around the idea and the parochial parson at a refresher school or such like brings up the subject of how he can make real and vivid the Biblical terminology. (1) Indeed an inaugural lecture was delivered recently (in Emmanuel College, Toronto by Prof. C.W. Leslie, Ph.D. Professor of Systematic Theology) on the 'Father Image' in Theology. The lecturer pointed out its rich content to previous generations but said that the whole tempo of American life, its use of mechanical appliances, the break up of the home as the centre and other factors had undermined the idea of fatherhood. It had become nebulous and so it gave an inadequate, if not a positively misleading, idea of God.

What is to be put in its place? It will not be sufficient to point out that the older idea of fatherhood involves provision, protection and power on the one hand and from the children trust, reverence and affection. The direct teaching will be choked by the underlying attitude of contemporary living. Or to take another illustration, the vividness of our Lord's 'parables' is lost on many to-day because they live in circumstances where life is urban and mechanical. Sheer ignorance makes them blind.

What is to be done? Perhaps the historian of doctrine can give us some help. He will be able to take the history of the doctrine of the Atonement and show how it expressed itself often in language which was the stock in trade of the day, how the ransom theory was connected with slavery, or the concept of satisfaction was linked to a feudal system. The New Testament scholar will also give aid by showing that many New Testament words came from the athletic field, e.g., the 'clinging garment' of Hebrews XII 1, or the forensic connotation of 'justify' and many others. But those metaphors while they can be explained are not sufficient. For example, 'sealing' and all it meant were

part of the heritage of Pauline times but the whole idea is too uncommon at the present to be of much value.

Does this apply to all images and metaphors? Many would say no. Let us look for a moment at their argument. The late Dr. Mannheim in a provocative essay 'Towards a New Social Philosophy' devotes attention to what he calls archtypes holding that if fundamental Christian attitudes have not been laid down rigidly but in 'concrete paradigmata' pointing where Right can be found then scope is left for creativity. He later mentions the following (among others) archtypes, the Hero, the Sage, the Saint, the Repentant or in the realm of Christian imagination, the Good Shepherd, the Cross, Redemption and points out their dramatic significance. (1) But one may justifiably ask how many of these are relevant to mass mechanized man to-day to whom the Gospel has to be proclaimed?

Let us for a moment turn to a different type of thinker, Dr. Austin Farrer of England. In his 'The Glass of Vision' he says that 'the thought of Christ Himself was expressed in certain dominant images, e.g., the kingdom of God, Son of Man, Israel, Adam, sacrifice, communion, expiator, covenant, death, resurrection' and later asserts that these images in the apostles teaching possessed 'inexpressible creative force'. (2) But again we ask what 'creative force' would these images have to-day? What of sacrifice? Has not this word been fearfully cheapened, is it not often linked, certainly in the feminine mind, with post season sales of garments? All the religious meaning of something devoted to a God has been obliterated.

Farrer himself makes certain points concerning archtypes. Talking of the 'king' archtype he asks how can men know what a divine king would be like unless they know about a human king? Concerning the Father-image he remarks that a father 'clothed with supernatural awe is a domestic tyrant and pillar of barbarism (certainly not 'pop' or 'my

1. In 'Diagnosis of our Time' Kegan Paul (London 1943) pp117f D 135ff
2. (Published Glasgow 1948) p42f

1. D.H.C. Read 'The Communication of the Gospel' (S.C.M. London 1952)

old man' or even 'dad') He further maintains that archtypes favour dogmatisms saying that the father-God analogy 'attaches an absolute value to paternal discipline which it does not possess'; he concludes that the archtypes 'have a purely historical justification'. (3)

In this short article there is not space to justify further expansion of these fruitful pages of Mannheim and Farrer but to summarise by saying that we are driven to conclude that the use of archtypes is not at best limited. This being so we must ask can we find an alternative? To do this we must realize the situation; that we live in an age when to a great many people 'Revelation' is the name of a suitcase. (4) But also we believe in the Holy Ghost; He has led His people in previous ages and we can feel confident that we can enjoy His divine presence for our task of communicating the Gospel. But the more fully we are convinced of this the more fully must we consecrate ourselves. We must make perfect our will, prepare the ground, sow the seed and leave the harvest to Him.

I want to suggest three lines of thought as possible methods of approach. Firstly, certain analogies are timeless. If we consider those used to help us to grasp one of the most difficult theological conceptions namely, the person and work of the Holy Spirit we shall find that the similes used are those of air, wind, water, fire. Every where to-day and for all these have a meaning. The concept of fire may not be so familiar with oil furnaces supplying heat to central systems but those lands which have the latter most plentifully have also some idea of what the heat and power of a forest fire is, how it can melt and consume everything before it. (Several books, one at least reprinted several times, have been written near the turn of the last century and beginning of this on emblems and symbols of the Holy Spirit).

Here then by imagery is a means of communication open to us. Secondly, we know one or two examples of what can be done, the Lamb of God can be changed into the 'little white seal' to make a

3. p99ff

4. Read op cit p86

metaphor applicable to Eskimo thought. Or again Prof. O. Cullman in his book on 'Christ and Time' speaks of the 'decisive battle' and 'Victory Day' and so we may refer to Easter as a break through and how, though the final victory has not been secured, Christ is now engaged in 'mopping up pockets of resistance' (1). Here is a very modern metaphor.

Further I would strongly suggest a study of T.S. Eliot. In him we have a mind profoundly Christian, poetical and learned, as it seems to me, trying to convey certain truths in a fresh living way to a percipient hearer or reader, trying to pierce through the veil of accedie or 'couldn't care less' attitude so prevalent. Indeed how far we have moved is summed up in Eliot's 'Fire Sermon' where we are told of the typist

'When lovely woman stoops to folly-
She smooths her hair with automatic hand,
And puts a record on the gramophone'.

Has not man found that 'the desert is squeezed in the tube train next to you. The desert is in the heart of your brother' and so Eliot develops the metaphor of the builder which all should be able to grasp for 'there is no life that is not lived in community'.(2) It seems that Mr. Eliot has opened up a field into which more should enter and labour and in time there would be a harvest for man.

Mr. Eliot's ideas also act as a pointer to others. We might use metaphors from machinery (we do speak of 'throwing a spanner into the works') to illustrate that sin is an alien element which hinders the proper functioning and can destroy the whole man. Metaphors from the Radio also suggest themselves for these two things are very common features of our life. But we note that they are mechanical while our dealings with God and other people are essentially personal and this obvious limitation must be noted and stressed. Again we might follow Biblical precedents and use figures of speech from games widely played in different countries. The devil is like a pitcher full of strength of skill and

1. Eng. trans. 184

2. The Rock

of craft, his agencies correspond to fielders and our selfish propensities are like the catcher. We each have our blind spot. This athletic field is also a fruitful soil in which to make discoveries of modern mediums to communicate Christian teaching.

The third suggestion is the use of advertisements, needless to say carefully selected. There is no use inviting people to be Christians in the way captions invite you to buy a new car with careful avoidance of the price. Jesus Christ did not act so. (1)

It was stated some years ago that the U.S.A. spent 3% of national income on advertising. This prompts several reflections that here is a universal medium, very common, very widespread. Also it is an audio-visual method and so we would appeal to eye as well as ear. Use of a caption or advertisement as an analogy or basis for Christian teaching would impinge upon the ear when heard and later when seen or heard in its own context the law of association of ideas would operate and people would be reminded of the Christian truth, or ethical precept, or devotional practice which was conveyed.

Also the fact is worthy of remembrance that people unconsciously absorb what is stated in an advertisement; they often do not reflect critically upon its statements and the assumptions which it contains. So to link Christian teaching to this where possible would probably ensure a more receptive attitude. Also, as this partial paralysis of critical faculties applies often to music, hymns and stained glass windows we might seek in these mediums new modes whereby Christian verities and principles could be absorbed.

Perhaps the three suggestions, the use of timeless universal figures of speech, the development, following Mr. Eliot's example, of modern metaphors, the use of the advertising medium, caption, newspaper, loudspeaker trailer, might help in this age to communicate by the use of imagery to a needy generation the truths of the Eternal Gospel.

H.F. Woodhouse

1. Luke 1X 57ff

